

the editor himself. These sermons are based on the International Sunday-School Lessons for 1893. The purpose of the book however, as remarks the editor in the preface, is not to champion Sunday-School study according to the method associated with the International Lessons, but merely, since this system is in far more common use than any other, to increase its efficiency. The aim and purpose is to promote a sound and cool understanding of the Holy Scripture giving chief prominence to the historical side of the Sacred volume. But these historical facts are so presented as not only to render much assistance to the growth of biblical scholarship but also to give increased depth of religious impression. The work is not intended as a minuscule exegesis but seeks "to perform a much more important service, that of placing the lesson for each Sunday in its proper historical setting and of exhibiting its thought in its wide and general relations, doctrinal or practical." The volume certainly accomplishes its purpose and is capable of rendering much valuable aid to Sabbath-School teacher or pulpit orator.

A past number of the *Theologue* contains an article, Christ and Socrates, in which is clearly and interestingly set forth various points of difference and resemblance between "the son of Sophroniscus" and "the son of Mary." Though a possibility of comparison has been denied by some, yet, says the writer, "in the life and work of the Athenian sage there is so much that is distinctly reminiscent of that other life that unconsciously a reader finds himself turning in mind and imagination to that

Man Divine  
The pallid Rainbow lighting Palestine.

Among the many points of distinction drawn between the two great teachers is their different conceptions of sin. With the Grecian moralist it is merely an intellectual alienation but with the "man of Nazareth" it affords labor for a life-time. "It is the glory of Christ that he made an 'end of sin.' The emotions of the world's was and sorrow touched their highest level there—and thus He became 'the Man of Sorrows.'" Again "in Socrates or his message there is no finality—the man does not carry any suggestion of the absolute within. The moment, however, you pass from Greece to Judea the whole aspect of things is changed. Jesus speaks a word that is absolute." Nor is there any sense of failure even under the shadow of the cross. "Death was frightful in the highest sense, and already He felt Himself the centre of the world's desire and drawing to Himself in sympathy and love the sons of men. History has corroborated the testimony of His consciousness" "and now nineteen centuries after He walked 'those holy fields' there are countless thousands who gladly bear their testimony—

'He drew me and I followed on,  
Charmed to confess the voice divine,' "